Luke 13. 24

THE STRAIGHT GATE TO Heauen.

A Sermon preached before the *poore distressed Prisoners in the* Kings Bench common Gaole, to their Heauenly comfort.

Out of

Luke 13. 23.

By *William King* Preacher of the word of God.

The Afflictions of this present time are not worthy of the glory which shall be shewed unto vs. Rom. 8. 18.

AT LONDON.

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The Straight Gate

to Heauen.

Striue to enter in at the ſtraight Gate: for many (I ſay vnto you) will ſeeke to enter in and ſhall not be able. Luke 13.24.

OVr Lord Ieſus Chriſt ſaith in the 20. of Math. Many are called, but few are choſen. In the 7. of Math verſ. 13. hee bids vs Enter in at the ſtrait gate: for it is the wide gate and broad way that leadeth to deſtruction: many there bee that goe in thereat: becauſe the Gate is ſtraight and the way narrow that leadeth vnto life, and few there be that finde it Luk 13.23.

Via lata et ſpacioſa.

In this place of Saint Luke we read of a certaine man which came to our Sauiour

Christ and asked him of purpose, whether few should be saued. To whom our Lord Jesus answered thus Striue to enter in at the straight Gate for many (I say vnto you) will seek to enter in and shall not be able In which Answer albeit our Sauiour doth not answer directly to his question, either negatiuely, or affirmatiuely: yet doth he plainely insinuate by his spæches, that few shal bee saued.

Via arcta, quæ ducit ad vitam.

Reuerend regarded in Christ Jesus: this is a sufficient motiue whereby our Sauiour Christ forewarneth vs, that if we doe not in time repent, forsake our sinnes and seeke after God: both the ancient Christian Fathers, (whose eyes saw not that we see, nor their eares heard not that we heare) yea the very Heathen also shall rise vp in iudgement against vs. For it is good counsell which Saint Augustine giueth. Quid prodest si omnia habes, eam tamen qui omnia dedit non habere? What is a man the better though he haue all things, and bee without him which is the Author of all things.

Let none therefore stumble at it: but if any do, let them remember the charge that we haue also from God. Oh (saith one) consideret periculum meum. Hee that is displea-

sed

sed with me, let him consider my danger: for saith not God to Ieremy, that he would destroy him before his face if he held his peace? S. Augustine saith very well, Quid tu succenses mortalis, sub iussione Christi mare audit, et tu surdens es? O worme of the earth why dost thou storme? the sea heard and obeyed the voyce of Christ: and dost thou stop thy eares? Mare audit, ventus cessat, et tu suflas? The sea wared calme, the winde was still, and dost thou begin to bluster and swel? Do not we speake from the mouth of God? Doth not the holy Ghost gaine vs lofty and glorious titles? as the Stewards of Gods owne house, Disposers of his secrets, Disbursers of his treasures, Keepers of the broad seale, Keepers of the keyes of heauen, Gods Secretaries, Gods Ambassadors, Angells, yea the very glory of Christ: and all this to expresse the excellency of our calling: yet the vild varlets and venomous vermine of the Earth dare call vs proud Prelates, pild Parsons and pelting Priests. O monstrous & intollerable impiety: I speake to all sorts, not to some few of one sort. But that which herein I speak is not much more then that of the Apostle Paul (as some of your own

Ier. 1. 17

Tit. 1. 7. 1 Cor. 4. 1. Ma. 16. 19 20. Apo. 3. 7 24. 2. Cor. 8. 23.

Act. 7.

Poets haue said) which is warrantable.

One thing therefore deare Christians let me beg of you: to wit that you would heare diligently, receiue zealously, and iudge soberly & discreetly. Non mea verba sunt, sed verba vitæ eternæ, They are not my words but the wordes of eternall life. For the word of God hath sundry hearers: some receiue it, some receiue it not. Note the Parable of the séed: the séed of the word of God when it was sowed: some fell by the high way side, some vpon stony ground, some vpon thornes, and some in good ground, &c. But more briefely & strictly the word of God hath two sorts of hearers: Elect and Reprobate. The Elect say with Peter. Domine ad quem ibimus? verba vitæ eternæ habes: Maister to whom shall we goe? thou hast the wordes of eternall life. The Reprobate say, Durus est hic sermo: this is a hard saying, who can heare it? can mortality put on immortality? can this corruption put on incorruption? can Christ be God and man? can God beget a Son? as of late the Diuel of Norwich diuelishly said? yea worse then a Diuel was hee: For the Diuells in the 4. of Luke acknowledged Christ, crying & saying thou art Christ the son of God, but this diuel denyed Christ.

Mat. 10. Mat. 13. Mat 4. Luk. 8.

Ioh. 6.

For in the Booke of Mart.

Luk. 4.

The

The word of God is preached in vaine to many: the hony is lost that is put into vessells of gall: the fish is cast away that is put into dry pooles: and the séede perisheth that is sowed vpon the sande. Saint Cyprian saith Certe labor irritus est, et nullus effectus offerre, lumen cæco, sermonem surdo, sapientiam bruto: cum nec sentire brutus possit, nec cæcus lumen admittere, nec surdus audire. Truly it is lost labour and to no purpose, to offer light to a blind man, speech to a deafe man, wisedome to a grosse head: seeing ỹ a grosse head cannot perceiue, a blinde man cannot see, & a deafe man cannot heare. The auncient Father Origin saith: Quanto melius esset nonnullis omnino non audire verbum Dei, quam audire cum malitia, vel audire cum hipocrisi: melius autem dicimus ad comparationem malorum. How much better were it for some not to heare the word of God at all, then to heare with mallice, or to heare it w̃ hippocrisie, we say, better in respect of euills. *Ciprian cont. Dem. Tract. 1. pag.*

Therefore my deare brethren and fellow Prisoners, your friendly censure I humbly desire, to gather with your diligent attention, a due regard of the matter ensuing: In the opening and explication of these words of our Sauiour Christ: wherein, I doe

you, I meddle not at all with any controuersies in the Church, or any thing in the state Ecclesiasticall, but onely enter into a controuersie with Sathan and sinne. It is contriued into three principall heads: wherin our Sauiour Christ declareth how hard a thing it is to enter into life, and how few shall enter. In the first our Lord Iesus bids vs striue earnestly. In the second hee affirmeth that the gate is very straight. In the third he saith many which seeke to enter in, shall not be able.

Luk.13. 23.

The particulers that occurre (as many there are) they shall be touched rather then handled in their place.

As touching the first head, where he bids vs striue earnestly, noting thereby that it is a matter of great strife against the World, the Flesh, and the Diuell: And therfore we may rather wonder that any shall be saued, then so few shall be saued. For wee haue all the lets and hinderances that may be, both within vs and without vs: we haue (as they say) the Sun, Moone, & seauen starres against vs: we haue all the Diuells in hell against vs, with all their hornes, heads, maruelous strength, infinite wiles, cunning deuises, deepe slights, and methodicall temptations.

1. Cap.

Here

Heere raues a ſore ſtreame againſt vs: then haue we this preſent euill world againſt vs with his innumerable baites, ſnares, nets, ginnes grins, &c. to catch vs, fetter vs, and intangle vs. Here haue we both profits and pleaſures, riches and honor, wealth and preferment, ambition & couetouſnes. Here comes a campe royall of ſpirituall and inuiſible enemies. Laſtly, wee haue our fleſh, that is our corrupted nature againſt vs: we haue our ſelues againſt our ſelues: For we our ſelues are as great enemies to our ſaluation as either the world or the Diuell: For our vnderſtanding, reaſon, will and affections are altogether againſt vs. Our natural wiſedome is an enemy vnto vs: our concupiſcences & luſts doe miniſter ſtrength to Sathans temptations, they are all in league with Sathan againſt vs, They take part with him in euery thing againſt vs and our ſaluation, they fight all vnder his ſtanders and receiue their pay of him: This then goeth hard on our ſide, that the Diuell hath an inward party againſt vs, and wee carry alwayes within vs our greateſt enemy, which is euer ready night and day to betray vs into the hands of Sathan: yea to vnbouilt the doore to let him in to cut our throats.

throats. Here then wee see an huge army of dreadfull enemies, and a very legion of Diuels lying in ambush against our soules: are not we therefore, poore wretches, in a most pittifull case, which are thus besieged and betrayed on euery side? All thinges then duly considered, may not wee iustly maruaile that any shall be saued? For who seeth not, who knoweth not, that thousand thousands are carried headlong to destruction (without the great mercy of God?) either with the temptations of the world, the flesh, or the Diuell. But yet further I wil shew you, by other apparant and euident reasons, that the number of Gods Elect vpon the face of the earth are very few in comparison, which may thus be considered. First let there bee taken away from amongst vs the Papists, Atheists, and Heretiques. Secondly, let there be shouelled out all vitious and notorious euill liuers as swearers, drunkards, whoremongers, carnall worldlings, deceiuers, cosoners, proud men, riotors, gamesters, and the prophane multitude. Thirdly, let there be refused and sorted out all hippocrites, carnall Protestants, vaine professors backe-sliders, decliners and cold Christians. Let all these (I say) be seperated and then

tell

tell me how many ſound, ſincere, faithfull, and zealous worſhippers of God will bee found amongſt vs? I ſuppoſe we ſhould not neede the Art of Arithmeticke to number them, for I think there would be very few in euery village, towne & Citty, I doubt they would walke very thinly in the ſtreet, ſo as a man might eaſily tell them as they go. Our Lord Jeſus aſketh a queſtion in the Goſpell of S. Luke, ſaying, Doe you thinke when the ſonne of man commeth, that he ſhall find faith on the earth? to the which wee may anſwer, ſurely very little. Luk. 18.8.

To make it more clearely manifeſt that few ſhall bee ſaued: in the firſt age of the world, all fleſh had ſo corrupted their waies that God could no longer beare them, but euen vowed their diſtruction by ouerflowing of waters: when the flood came how few were found faithfull? eight perſons were only ſaued by the Arke. How few righteous found in Sodome, & the Citties adioyning: but one poore Lot and his family. How few beleeuers were found in Iericho? but one Rahab. How few of the old Iſraelites entred into the Land of promiſe? but two, Caleb and Ioſuah: the reſt could not enter in becauſe of vnbeliefe. The true and inuiſi- Geneſis.

ble

ble Church was small, during the gouernment of ye Judges, as apeareth plentifully in that booke. In Elias time the Church was so
1.Kin. 17. small that it did appeare weak. In the raign of the Kings of Israell and Judah, the sincere worshippers were very few, as appeareth by the complaint of all the Prophets. During the captiuity, the Church was as the moone vnder a cloud: she was driuen into a wildernesse, where she did hide herselfe. During the persecution of the Grééke Empire by Gog and Magog, and Egypt, they were fewest of all. In Christs time, with what silly company did hee begin withall? How were all things corrupted by the Priests, Scribes, and Pharises preaching there were few beléeuers. After the first six hundreth yeares, what an ecclipse was in the Church, during the height of Antichrists raigne? How few true worshippers of God were in the world for the space of almost nine hundreth yeares? Since the Gospell was preached and spred abroad how few doe beleeue? And as the Prophet Esay saith,
Esa. 53.1. Domine quis credidit auditui nostro? Lord who hath belieued our report? Thus then you sée, it doth appeare (both by Scripture, reason, and examples of all ages) that the number

number of the elect is very smale, and when when all comes to all few shalbe saued. Therefore let vs striue earnestly to goe in at the straight gate, for the small number of those that shalbe saued ought to thrust vs forward to enter in thereat. Christ saith Contendite intrare per angustam portam, quia multi (dico vobis) studebunt intrare, et non poterunt. Striue to enter in at the narrow gate, for many (I say vnto you) will seeke to enter in and shall not be able. And in an other place, hee saith, The gate is straight and the way narrow that leadeth vnto life, and few there be that finde it. If men would consider of this, and try with themselues whether they be of that small number or no; it would make them looke better about them, &c. Death threatneth vs, who is very terrible to the flesh, and the remembrance, of it very bitter to a man that is sowred, soaked and setled in the pleasures of this world. It flattereth no man, it regardeth not persons, it waigheth not friendship, it careth not for rewards, it is very grim, vgly, and cruell, and killeth downe right where it hitteth. Therefore Christ bids vs striue earnestly. To knit vp this point, S. Bernard saith, there is none of vs all which

Luk. 13. 24.

Mat. 14.

Bernard sermone 7 de aduent domini.

stands

ſtandeth not in néed of councell, prayers, and helpe. The generall miſery of mankind is triple, &c. For both we are eaſie to be ſeduced, and vnable to doe well, and very weake to reſiſt. If we would diſcerne betweene good and euill, we are deceiued: if we goe about to doe good, wee quickly faint: if we endeauour to reſiſt euill, wee cannot endure, but are eaſily ouercome. The tirannie and rage of Sathan is vnſpeakeable, and his power mighty: the baytes of the world be innumerable, and our fleſh fraile and weak: They are three deadly enemies to our ſaluation, againſt whom we muſt al ioyntly fight.

1. Pet. 5. 8. 6 12. 1. Ioh. 5. 16. 1. Ioh. 2. 16. Gal. 5.

Our aduerſary the Diuell is a roaring Lyon, rangeth about, ſéeking whom he may deuour, and inuenteth a thouſand waies to entrap vs, & bring vs to euerlaſting ſhame and deſtruction. For S. Paul ſaith, wee wreſtle not againſt fleſh and blood, but againſt rule, againſt powers, againſt worldly gouernours of the darkeneſſe of this world, againſt ſpirituall wickedneſſe in all ſpirituall places. Our ſecond enemy is the world, the whole world is altogether ſet on wickednéſſe, there is nothing in the world but the luſt of the fleſh, the luſt of the eyes, and the pride of life.

The

The third, our flesh, our flesh which rebelleth, and lusteth contrary to the spirit, fleshly lusts fight against the soule: Here you see what enemies they bee to our saluation. 1.Pet.2.11

How then shall wee striue to enter in at the strait gate and narrow way leading to euerlasting life? First resist the Diuell and hee will fly from you. Resist him in faith, in Prayer, and in the word. Secondly, be crucified to the world euen as strangers, which are not of the World. For we haue no abiding Citty heere: but we seeke one to come, saith the Apostle. Lastly, chastice thy body with watchings with labour, with fastings: it is a great victory to ouer come the Diuell, a greater to ouer-come the world, and the greatest of all to ouercome thy flesh & fleshly vnruly affections. To him that ouercommeth shall begiuen a crowne: But he that is ouercome shall be the continuall bondman of Sathan, our vild and cruell enemy. Let vs so striue that we may ouercome: hee onely that striueth lawfully shall be crowned. Let euery man therefore keepe his stand or station in all obedience and readinesse. Stoutly must we fight vnder Christs victorious Banner. They are not trifles for

The waies and meanes of striuing

Luk.4.
2.Tim.4.

Gal.6.14
He.13.14.

2.Tim.4

for which wee ſtriue: therefore let vs not ſhrinke nor cowardly runne away: but with an inuincible courage in an aſſured hope of victory, abide all warlike miſeries ſuſtayned with the comfort of that reward: which no man ſhall receiue except hee ſtriue lawfully. No man that putteth his hand to the plow and looketh backwards is worthy of the kingdome of heauen: but he that endureth to the end ſhall be ſaued.

2. Tim. 2

Mat. 10.

Now wee ſtriue for Chriſt and not for Antichriſt; for the truth, and not againſt it. *I* can doe nothing againſt the truth but for the truth, ſaith Saint Paul: for the Goſpell, and not for the doctrine of men: for true religion, not for ſuperſtition muſt we ſtriue. But our ſtriuing for the moſt part is all awry and wicked: we ſtriue who may be the proudeſt, pretending equality: we ſtriue indeed for ſuperiority, neither equall nor ſuperior can we abide: we ſtriue how to ſupplant and ouerthrow one another: enuy hath made men impudent, ſtriuing to vndermine and caſt downe the walles of innocency: ſtriuing how to place and diſplace; how to diſgrace, and how to bring into fauour; how to ſet vp and how to throw downe. And in ſo doing wee ſtriue againſt our ſelues, and

1 Cor. 13.

for

for the aduantage of our deadly foes. This warre is not Christian, this is not to striue lawfully: this is not to fight a good fight: this Victory shall not bee crowned.

Behold in a word, I speake vnto you all: how many are there amongst you (a shame to speake it) that seeke to striue against your selues and follow the example of the multitude: namely in swearing, blasphemy, cursed speaking, rayling, backbiting slandering, chiding, quarrelling, contention, iesting, mocking, flattering, lying, dissembling, &c. These things doe ouerflow in all places, so as men which feare God, had better bee any where then in company with such men.

Lactant. Acephali c. 11

Lactantius Firmianus speaking of the end of the world, saith: Si erunt boni, præde ac ludibrio habebuntur. If there remaine any good men at that time, they shall be counted a pray, a booty, a mocking stocke. Canst thou not flatter? Canst thou not lye? Canst thou not play the Hyppocrite? Canst thou not follow the fashion, and serue the stage? No, then thou art no meete man to liue in this world: choose a few companions. But I say vnto you as Nestor did vnto his chil-

dren; pray, for vnleſſe God helpe vs, wee all perish.

Now I beſeech you brethren and fellow priſoners, euen for Ieſus Chriſts ſake doe not as the multitude doth, which we ſee daily before our eyes to wallow in wickednes: but keepe your ſelues from the broad way and wide gate, leading vnto euerlasting damnation.

Striue earneſtly. The Almighty God of his ineffable goodnes, when hee ſaw the weakneſſe of our flesh by nature prone to euill, and therefore vnable to withſtand the Diuell, who is called a Dragon with ſeauen heads for his ſubtilty, & ten hornes for his cruelty) euen then moſt louingly ſhewed an excellent remedy wherby we migh preſerue our ſelues from iniury, and that is prayer. It behoueth vs to take it for our weapon, that we may kéep our ſelues from the inuaſion of Sathan. For as the Lyon (at the ſight of a Cocke) is diſcomforted, and at his crowing betaketh himſelfe to his heels: So doth Sathan both ſtand in feare of a godly man, and flye at his prayer. And Lactantius noteth, Diuells do hurt but the faint hearted: ſuch as the great and mighty hand of God doth not protect, which are prophane from

Gandétius Merula de memorabili. buſ l 20. 9 Lactant de error. ca. 16.

from the sacrament of truth: but the iust, that is the true worshippers of God, doe the Diuells feare.

Let vs valiantly take this weapon in hand and manfully fight with Sathan and sin: let vs try our combate in the field of the holy Scriptures; let vs begin to trauerse the way of Gods commandements, and breake into these words. The afflictions of this present time are not worthy of the glory that shall be shewed vnto vs. Let vs striue to enter in at the straight Gate and narrow way leading vnto eternall saluation: to wit charity, which is the root and mother of all good works: ioy in seruing of God, peace or tranquility of mind in the stormes of this world: patience in aduersity, longanimity in expecting our reward: bonity in hurting no man: benignity in sweet behauiour: gentlenes in occasion giuen of anger: faithfulnes in performance of our promises: modesty without arrogancy: continence from all kinde of wickednes: chastity in conseruing a pure minde in a cleane and vnspotted body. Against these, saith Saint Paul, there is no law: contrarily, let vs shun and auoid the broad way and wide gate leading vnto euerlasting destruction: namely fornication,

Ro. 8. 19

Gal. 5. 22.

Gal. 5. 20. 21.

vncleannes, wantonnes, letchery, idolatry, poysonings, enmities, contentions, emulations, wrath, strife, dissention, sects, enuy, murder, drunkennes, gluttony, & such like, of which I foretell you as I haue told you before, that those men which do such things shal neuer obtain the kingdome of heauen.

Heere then you see how hard a thing it is to striue to enter into the kingdome of heauen, and how few shall enter, therfore some because it is difficult to striue, striue not at all. But Christ bids vs striue earnestly, & promiseth euerlasting peace & comfort vnto him. Contendenti et vincenti, that striueth & ouercommeth, saying, though in the world

Iohn. 16. 33. ye haue no peace, but tribulations & afflictions, yet be of good cheere. Ego vici mundum et omnia in hoc mundo. I haue ouercome the world, & all things in this world, & therefore in me you shall haue peace eternally.

2. Cap. In the second head our Lord Iesus Christ affirmeth that the gate is very straight, noting that none can enter in, without vehement crowding, and almost breaking their shoulder bones: that is, none can enter into eternall life without vehement suit, earnest prayer and supplication vnto God for the forgiuenes of their sinnes, wrought by the

spirit

ſpirit of all Chriſtians with an inward and true repentance: and God ſhal derect all thy wayes and appoynt thée how to goe either hither or thither as the Prophet Eſaias ſaith. Though the Lord giue thee bread of trouble, & the water of affliction & aduerſity, thy raine ſhall be no more ſcant: but thine eyes ſee the raine: yea and thine eare ſhall heare the talking of him that ſpeaks behind thee. This is the way, walke therein, turne not aſide neither to the right hand nor to the left. Wherfore: hoc opus, hic labor: endeauour we, and let our chiefeſt care, yea our greateſt endeanor be: for the vertue of his grace the antecedent to glory, both which are his free guift. The Lord will giue grace and glory, and no good thing will he withheld from them that walke vprightly.

Eſa. 30. 20. 21. *penis arcta breuis.*

As I haue ſhewed you of ſundry lets both within vs and without vs which doe keepe vs backe from God and hold vs faſt in our ſinnes: ſo now vnto all that hath beene ſaide before, I will lay forth vnto your view ſeauen eſpeciall lets and hinderances vnto eternall life: which may not vnfitly be termed ſeauen barres out of Heauen, and ſeauen gates into Hell: and thereby you ſhall perceiue that the gate is very

Pſal. 84. 11

very ſtraight that leadeth vnto life, and few there be that find it.

The firſt which is infidelity is proued out of the fourth Chapter to the Hebrewes where it is thus written: Vnto vs was the Goſpell preached as vnto them: but the word which they heard profited them not, becauſe it was not mixed with faith in thoſe that heard it. And againe they could not enter in becauſe of vnbeleefe. Heere we ſee that vnbeliefe did barre out the old people frõ entring into the land of promiſe: which was a figure of Gods eternall kingdome. And ſure it is that the ſame vnbeliefe doth barre out thouſands of vs. For many will beleeue nothing but their owne fantaſies: they will not beleeue the word of God; eſpecially when it is contrary to their luſts & likings, profits and pleaſures. Though things be manifeſtly proued to their faces, and the Chapter and verſe ſhewed them: yet will they not beleeue: or though they ſay they will beleeue, yet will they neuer goe about the practiſe of any thing, but reply againſt God in all their actions. And for the moſt part when God ſaith one thing, they will either ſay or doe another: when God ſaith yea, they will ſay no, and ſo giue God

Heb. 4.

the

the lye. Some againe will say, if all be true that the Preachers say. then God helpe vs. Thus you see how infidelitie doth bar men out of Heauen and cast them into hell.

The second gate, which is the presumption of Gods mercy: for if men be sharply reproued for their sinnes, and exhorted vnto repentance by and by they take couert saying God is mercifull, as though God were made all of mercy and that there were no iustice in him at all: and thus the wicked make Gods mercy an occasion, which though the Prophet Nahum in the first Chapter of his prophesie doth sharpely reproue: The Lord (saith he) is slow to anger, but he is great in power, and will not surely cleare the wicked. Here we see that God will not surely spare such as goe on in their sinnes presuming o his mercy, and saying in their hearts, If I may but haue a Lord of mercy vpon me three howres before my death, I care not. But it is iust with God when those three howers come to shut them vp in blindnes, and hardnes of heart as a iust plague for their presumption. Therfore the Prophet Dauid, seeing the greeuousnes of this sinne, prayeth to be deliuered from it. Keep me O Lord from presuptuous sinnes,

let them not raigne ouer mee. Let all men therefore take héed of presumptious sinnes, which is the onely cause that sinne doth so mightily abound in our age: and let vs not continue in sin presume of Gods mercy, but let vs come vnto God for mercy, while the gates of mercy are opened vnto vs: For though God be full of mercy, yet will hée shew no mercy to them that presume of his mercy, but they shal once know to their cost, that Iustice goeth frõ him as well as mercy. And therfore it may wel be called the strait gate to heauen and the wide gate to Hell.

Let vs come to the third gate, which is the example of the multitude, for that doth harden & imbolden men vnto sin: As when many birds do flicker & flock together, they fall vpon the net without any feare, but one or two alone wil be affraid. Euen so the example of many sin companions do imbolden men to run through the snares of Sathan without any mistrust. This is proued in the 23. of Ex. where the Lord saith flatly, Thou shalt not follow a multitude to doe euill. This is a thing that hindreth a great number from God, for they neuer looke vp vnto God, or to his word, but stare vpon the common multitude and doings of most

men

men, and examples of the world, thinking that if they do as the most men doe, as their forefathers haue done before them, they are cocksure and of an euen ground. And hereupon riseth their diuellish Prouerbe, Doe as the most men doe, and the fewest will speake of you, which is a very wicked speech But they haue forgotten S. Pauls rule: Ne configuremini seculo isto, &c. Fashion not your selues like vnto this world. These fellowes that stand vpon the multitude will reason thus, we see none of these great ones of the world, none of the noble, none of the rich, none of the wise and prudent receiue this doctrine, but onely a few Shackragges and beggerly rascalls, and therefore it is a token that it is nothing worth and that it is doubtfull, and not for vs to meddle withall. Loe what thoughts may creepe into our hearts, and how slily Sathan may trumpe in our way and blindfold vs, and lead vs away in the dark by doting and doring vs with the example of the multitude. Let vs therfore take heed, of these pitfalls which Satan layeth in the way and not be caried away with these thoughts & reasons. The wicked beare themselues in hand that they shall win the game, and that the goale goeth

goeth on their side, and there is nothing but crowing long before it be day, and great triumphing among them before any stroke be stricken: and that because we bee but a handfull of people, and they a great multitude: and that in a manner the whole world agréeth with them to practise our death. Thus the Diuell doth cast a mist before their eyes, and leades them away from the straight Gate to heauen, and brings them into the broad way, which leadeth them to the bottomlesse pit of hell. Therefore my deare Brethren, let vs stand fast in the word of the Lord, and take héed of bending with the way that we be not carried away, or bowed quite downe with the raging streame of the multitude for the sway of the world doth way downe all things that can be spoken out of the word of God, and openeth a very wide passage into Hell.

Now let vs proceed to the fourth Gate into hell, which is the long custome of sinne, for that taketh away all sence and féeling of sinne, and making it as it were an other nature vnto vs, so that wee may as well alter nature as shake it off, when it is thus soldered vnto vs through long custome, this

is

is noted by the Prophet Ieremy to be a very dangerous thing. For hee saith, Can the blacke Moore change his skin, or the Leopard his spots? then may ye also doe good, which are accustomed to doe euill. Heere the Prophet affirmeth that it is as hard to cure an old disease that is bred in the bone, or to remedie a sin that hath beene hatched and brought vp with vs, as to wash a blacke Moore white, or to change the spots of a Leopard, which cannot be without the destroying of nature. And surely, trye it who will, hee shall finde it as hard a matter to leaue an old custome, whether it be of swearing, gaming, lying, whoring, euill company, or any other sinne, as to wash an Aethiopian. Therefore it is written, Pro. 27. Though thou shouldest bray a foole in a morter among wheate brayed with a pestle yet will not his foolishnes depart from him: So that as long as we are in custome with sinne, the doore of Heauen is barred vp against vs. Ier.13.23. Prou.27.

Now let vs heare of the fift gate, which is the long escaping of punishment this is auouched by the wise man in these words. Because sentence against an euill worke is not executed speedily, therfore the hearts Eccl.8.11

of

of the children of men, haue ſet them to do euil. Where he ſheweth that one cauſe why men are ſo hardened in their ſins is becauſe God wincketh at them and letteth them alone, not puniſhing them immediately after they haue ſinned: For if God ſhould forthwith ſtrike downe one, and raigne downe fire and brimſtone vpon another & cauſe the earth to ſwallow vp the third, then men would feare indeed. But God taketh not that courſe, for though he méeteth with ſom in this life, yet he lets thouſands eſcape, and that makes them more bold, thinking they ſhall neuer come to their anſwer Euen as an old Theefe, which hath a long time eſcaped both priſon and gallowes, thinkes he ſhall alwayes eſcape, and therfore goeth bouldly on in his thefts. But let men take hæd for as the prouerbe ſaith, though the pitcher goeth long to the well, yet at laſt it commeth broken home: ſo though men eſcape long vnpuniſhed for ſin, yet ſhall they not alwayes be freed: for there will come a day of reuenge, a day that will pay thẽ home for all. Thus you ſée that impunity leadeth numbers to deſtruction: that is, when men are let alone, & not ſmitten by the hand of God, nor puniſht by law of the Magiſtrate.

The

The firſt Gate is the beholding of other mens déeds: for when ſome men, that haue a wicked and vngratious life, & haue béene notorious ſinners euen to the worlд ward, ſo that euery man could poynt at them, if vpon their death-bed, they ſay a few good wordes, and cry God mercy, and ſay their prayers, and forgiue all the worlд, and ſo dye quietly, it is marueilous to heare how the fooliſh people of the worlд will exalt them, and iuſtifie them ſaying, He made a very good end as any man could make, and dyed as quietly as a lambe, & ſet all things in good order before he dyed. Hereupon an other wicked & monſtrous varlet is encouraged to ſin: for thinketh he, ſuch a man liued as wickedly and lewdly as I, or any man elſe, and yet he made a very good end and why may not I doe ſo too? But alaſſe, theſe mens eyes are bleared: for to dye quietly, is not to dye godly, to crye God mercy for faſhion ſake, is not to haue God mercifull, to ſay a few prayers with téeth outward is not to dye in the faith of Chriſt, for many do this and yet dye miſerably.

The laſt gate is hope of long life: this is affirmed by our Lord concerning the rich worlдling, who whē he felt the worlд come in

in vppon him, with full ſtreame; ſaid hee would pull downe his Barnes and build greater, and ſay to his ſoule: Soule habes
Luk.12.19 multa bona repoſita in annos multos: requieſce, comede, bibe, oblectare. Thou haſt much goods laid vp for many yeares, liue at eaſe, eat, drinke, and take thy paſtime. But our Sauiour calleth him foole for flattering himſelfe in ſecurity, and promiſing vnto himſelfe long life: moreouer he plainly telleth him that the ſame night he ſhould make a hellish and miſerable end. Note I pray you how Ieſus Chriſt the fountaine of all wiſedome calleth this man a foole, and yeeldeth a reaſon thereof, to wit, becauſe he gathered ritches to himſelfe, and was not rich in God hee had great care for this life and none at all for that which is to come. So then it followeth that all ſuch are meere fooles indeede, and may bee Chronicled for fooles, (howſoeuer they be taken and reputed in the world) which haue much care for their bodies and none for their ſoules: great care for this life: and none at all for that which is to come. Wel, let all ſuch prophane worldlings as dreame and dote of long life (and therefore defer the day of their repentance vnto God) take héed by this mans ex-

ample

ample that they reckon not without their hoſt, and bee ſuddenly ſnatcht away in the midſt of all their pleaſures and tollities as Iob ſaith, Some dye in their full ſtrength being in all eaſe and proſperity: their breſts are full of marrow. Wée ſee therefore how dangerous a thing it is for men to flatter & ſoothup themſelues with hope of a long life. Iob. 21 24.

Via arctiſſima the way is very ſtraight, my little flock ſpeake thus one to another: Come let vs goe vp to the mountaine of the Lord, to the houſe of the God of Iacob. Et docebit nos vias ſuas: and hee will teach vs his wayes, and we will walke in his paths for we will no longer follow the multitude: nor walke in the wayes of the wicked: but we will viſit the true Church whereas the people are taught by Gods pure word. The Prophet Hoſeas ſaith the waies of the Lord are ſtraight and the iuſt ſhal walk in them: but the wicked ſhall fall therein. So ſaith the Prophet Dauid. The Scriptures are a guide to our feet. So ſaith the old father Origen. Clauſum eſt negligentibus, inuenitur querentibus. It is ſhut from the negligent: but it is open to them that ſéeke and knock for it. Saint Clemens Alexandrinus ſaith alſo. Audite qui eſtis longe, audite qui Eſa. 2. 3. Mich 4 2. Al vuing to mount Sion wher the viſible Church then was. Oſeas vlt. Cap. vlt, ver. Pſal. 118. Orig. Ex, Hom 9.

prope

prope: nullis celatum est verbum, lux est communis omnibus illucescit hominibus: nullus est in verbo cimerius, festinemus ad salutem, ad regenerationem. Hearken ye that be far off, harken ye that be neere, the word of God is hid from no man; it is a light common to all men, there is no darknes in Gods word: let vs make haſt to ſalvation, to regeneration. Fulgentius ſaith, in Scripturis diuinis abundat, et quod robuſtus comedat, et quod paruulus lingat. In the Scriptures of God there is plenty ſufficient, both for the ſtrong to eat and the little one to ſucke. So ſaith Irenæus, Scripturæ in aperto ſunt et ſine ambiguitate: et ſimiliter ab omnibus audiri poſſunt. The Scriptures are plaine & without doubtfulnes, and may be heard indifferently of all men. So ſaith Chryſ. Omnia clara et plana ſunt in Scripturis diuinis, quæcunque neceſſaria ſunt, manifeſta ſunt: whatſoeuer thing is neceſſary for vs, is alwayes manifeſt. So ſaith Epiphanius li. 2. So ſaith S. Ierome in Pſal. 86. So to conclude ſaith S. Gregory. It is a ſtreame wherein the little Lambe may wade, and the great Elephants may ſwim. Therefore lift vp your heads ye gates, and lift vp your ſelues you euerlaſting doores, & the King of glory ſhall come

Fulgent. in ſermo. de confeſſoribus.

Chriſoſt. in 2. Theſſ. Hom. 3.

Greg. in Epiſt. ad Leandrum. Pſal. 24.

Eleuate porta eternales.

come in. For the Lord hath chosen Syon, and loued to dwell in it; saying, this is my rest for euer: here will I dwell for I haue a delight therein. Psal.132.13.14. *Tertiũ cap.*

Lastly our Sauiour Christ saith, that many that seeke to enter in shall not be able: noting thereby, that euen of them that seeke many shall steppe short, because they seeke him not aright. Esaias also saith: Except the Lord of hostes had left vs a seed, we had bin as Sodome, and like to Gomorrah. The Apostle alleadgeth out of the Prophets, that the Lord will make a short accompt in the earth, and gather it into a short sum with righteousnesse. The Prophet Amos giueth good counsell, saying, seeke the Lord, and yee shall liue: seeke good and not euill: hate the euill & loue the good, and establish iudgement in the gate. It may be that the Lord of hosts will be mercifull vnto the remnãt of Ioseph. Esay 1. 9. Es. 10.22. Ro. 9.28. Am. 5.14.

The reason why many which seeke to enter into eternall life shall not be able. God hath appointed vnto euery man that liueth in the Church a certain time of repentance, and of comming to Christ, & he which misspendeth that time and is not made Christian then, can neuer be saued. This made our Sauiour Christ to wepe for Jerusalem, and say. Oh if thou hadst knowne at the least in

Vers. 44. this thy day, those things which belong to thy peace, but now are they hidden from thine eies. And hée further signifieth the destructiõ of Jerusalem: because she knew not Luk. 9.42. the time of her visitation. Here we learne that the neglecting of this time is one cause why not one or two, but many shall séeke to enter into the kingdome of Heauen, and yet shall not be able. It is a maruellous thing that they which séeke to be saued should perish: but the fault is theirs which séeke when it is too late.

There are nine things required of all that shall be saued by Christ.

9. thinges required.

1. He must be a new creature. 1. Cor. 5. 17.

2. He must liue, not after the lusts of men but after the will of God. 1 Pet. 4. 2.

3. He must be zealous of good workes. Ti. 2. 14

4. Hee must dye to sinne, and liue to righteousnes. Rom. 6. 14.

5 He must be holy & vnblamable. Col. 2 6.

6. Hee must so walke as Christ hath walked Iohn 2. 6.

7. Hee must crucifie the flesh with the affections and Lusts. Gal. 5 24.

8. Hee must walke, not after the flesh but after the Spirit. Rom. 8. 1.

Last of all he must serue God in holines

and

and righteousnesse all the daies of his life. Luke 1. 75.

If these things be in you in some measure of truth, then your hope is currant, sound, and good, otherwise it is nothing worth. For in vaine do men say they hope to be saued by Christ, when as they walke wickedly and dissolutely: The reason hereof is, because the members must be sutable to the head: But Christ our head is holy, therefore we his members must be holy also: as it as written, Be yee holy, for I am holy. Otherwise if we will ioyne prophane & vnholy members to our holy head Christ, then we make Christ a monster: As if we should ioyn swearers, drunkards, whoremongers and such like to be the members of Christ, and to haue life & saluation by him. But the case is far otherwise: For first of all before a Christian can come to haue an inward feeling and true vnderstanding of these things, there are fiue other especiall things to be required of euery true Christian which liueth in the Church. 1. Pet. 1. 16.

First, the acknowledgment of sinnes committed against the law of the Lord.

Secondly, the acknowledgment of Gods angry countenance to be most iustly bent against him for his sinnes.

Thirdly, an inward sorrow and paine of

the heart and soule for sinne.

But here we are most warily to take héed that we content not our selues with these three former points, for if we doe, the vilest firebrands in hell, Iudas, Pharao, Saul, Herod Achitophell, & such like, shall go before vs, or be our equals in the profession of repentance.

There are two manner of repentances, the one a true repentance to life, the other a false repentance to death: as we may sée by Iudas, who is said to haue repented, & which is more, to haue confessed his fault, & which is most of all, to haue made restitution: and yet it was a false repentance, & why? because it sprang not of a true faith, but as afore.

Peter repented and wept bitterly, & was saued thereby, though he neuer made confession nor satisfaction: And why? because it sprang of a true and liuely faith in Christ.

Quid ergo est? What is it then that is required at our hands? these two things subsequent most chiefely and principally, which may be well called, Vltima est summa, the last and highest of all: that is, a perfect hatred, loathing and detesting of sinne. For such onely begin to cease from sinne.

Lastly, the acknowledgment of the mercy of God offered in that one redéemer, and
1.Tim.2.5 onely mediator betwéene God and man,

the

the man Christ Iesus, with a full perswasion of the hart, a sure confidence of an assured rest of conscience grounded vpon the promise of Gods mercy, that we shall be frely accepted with God in Christ: for that.

First our sinnes are purged in his blod. 1. Ioh. 1. 2. Esa. 53.

Secondly, his righteousnes is imputed vnto vs. Rom. 4. 1. 1 Cor. 1. 30.

The fathers looked for none other righteousnes thē this righteousnes of Christ: as the Apostle Paul proueth sufficiently by that one example of Abraham, who is said to rest himselfe vpon that righteousnesse of faith, which is the righteousnes which God giueth vs in Christ, apprehended by faith onely.

The Apostle S. Peter which fel most dangerously, comforted himselfe with this righteousnes, & all men that will beleeue his doctrine, affirming ỹ we cannot be saued with siluer or gold, but with the precious blood of Iesus Christ, as of a Lambe vndefiled: 1. Pet. 18, 19.

Here then we sée what is required of all that shall be saued by Christ: which things, if we doe belieue with a liuely faith, planted and grounded vpon the sure promises of Gods mercy offered vnto vs in Christ, and not doubting thereof, but with all diligence kéepe and performe the premises aforesaid,

then we ſhall bee aſſured to enter in at the ſtraight gate, and narrow way leading vnto eternal life. Saluation is the gift of God, which he freely beſtoweth vpon all that ſeek him aright. This is eternall life to know the Father, and him whom hee hath ſent, Ieſus Chriſt. We muſt ſeeke God aright. But ſome perhaps will ſay, how ſhall wee ſeeke him aright? I anſwer, Dilige Deum & mandata eius obſerua: Loue God & keep his commandements. Herby ſhall all men know that you ſeeke him as you ought. S. Auguſtine ſpeaking of this matter, ſaith, Da amantem et ſentit quid dico ſi autem frigido loquor, neſcit quid loquar. Giue me a man that is in loue with God, & he ſeeth this to be true which I ſay, but if I talke to a cold Chriſtian, he vnderſtandeth not what I ſay.

Iohn. 17. 3

Ioh. 14. 15

And this is the cauſe why Chriſt, talking of the keeping his commandements, repeateth ſo often this word loue, as the ſureſt cauſe of keeping the ſame: for want whereof in the world, the world keepeth them not, as there he ſheweth. If you loue me keepe my commandements. Againe, Hee that hath my commandements and keepeth them, hee is he that loueth me. And againe, Hee which loueth me will keepe my commandements.

Ioh. 14. Rom. 13. 15.

See

See what S. Austen exhorts vs vnto, Ama amorem illius, Loue this his loue: His deserues and requires loue. O loue the Lord saith the Prophet Dauid all his saints. If no loue, no saints: and yet no true loue vnlesse hath. Ye that loue the Lord see that you hate euill and doe good, seeke the Lord and yee shall liue for euermore. psa. 32 25 psal. 57. 10

Can God bestow better things vpon his children then eternall life? who is the efficient cause of saluation by the working of the holy Ghost in the hearts of his children, through faith in Christ Iesus. For faith is the testimony of Gods spirit: which spirrit doth not only speak within vs, but also perswadeth vs of the good grace of God towards vs by arguments drawne from our free redemption in Christ. Rom. 8. 16

Lastly, the same spirit mortifieth sin in vs, and quickeneth our mortal bodies, to bring forth most sweet & pleasãt fruits vnto God. Rom. 8. 11. Gal. 5. 22.

This breedeth that inward solace ioy and peace which the mind and conscience hath with God, because it is freed from the bondage of sinne the curse of the law, &c. and restoreth to grace againe.

This ioy and solace of a good conscience, the Apostle calleth it the kingdome of God. Ro. 14. 17. And an especiall fruit of the holy,

pro. 25. 15 ly Ghost. Gal, 5, 22. And a sure consequent of our iustification by faith. Ro. 5. 1. and the child of God in all his troubles comforteth himselfe therwith as with a feast. Dauid longed for this ioy, as appeareth in his earnest prayer for it, wherein hee cryeth, saying, Restore to me the ioy of thy saluation, and stablish me with thy free spirit. Many which seeke to enter in at the straight gate shall not be able. Wherefore thou secure worldling, thy conscience telleth thee that thou hast not yet sought the Lord aright: thou hast not yet repented, and thou art not yet a liuely member of Iesus Christ. And further thou knowest that, howsoeuer thou art aliue at this time, yet thou hast no lease of thy life. God may call thee forth of the world the next yeare, the next howre: yea he may strike thee with a sudden death at this very present And in very truth if thou goest forth of this world being no repentant sinner, thou goest damned to hell. Therfore delay not one minut of an houre longer, but with all speed repent and turne vnto God, and bring forth fruits worthy amendment of life, that all thy sins may be done away, when the day of death or the day of iudgement shall be. And do not think with thy selfe it shall be sufficient to defer

pſ. 51. 12.

Mat. 3. 8.

thy

thy turning vnto God till the last day, for late repentance is seldome true repentance. And he which continueth long in any sin, is in a dangerous case. If a man lie long sicke in any disease, he will scarce recouer his former health: and he which is growne in the custome of any sin, & the sin is become ripe in him, it is a thousand to one he is neuer saued, according to that of S. Iames, Sinne being perfitted bringeth forth death. Iam. 1. 15.

Let vs therefore without any delay repent and turne vnto God: for if we liue in this world not being true Christians, wee are far more vile then the baseſt Creatures of all euen the dog or toad. For first we are nothing else but a filthy dunghill of all abomination & vncleannes, the stink whereof hath infected heauen and earth, and no perfumes could euer delay it in the nostrils of God: but only the suffering of Christ being a sacrifice of a sweet smelling sauour to God: we make it very dainty to come neere a lazer man full of botches, blaines & sores: but much more are these mē to be abhorred, which haue lien many yeares stark dead in sins & trespasses: & therfore now do nothing els but rot & stink in them like vgly loathsome carrions. Tit. 2. 10. Rom. 8. 10 Ephe. 5. 2. Eph. 2. 3.

Againe if we liue as secure worldlings & carnall

carnall Ghospellers, & not as true Christians, we are in danger of al the iudgements of God, so that euery moment some of thē may befall vs. We may perish sodainly by water, with the old world, we may be consumed with fire & brimstone with Sodome & Gomorrah: we may be swallowed vp of the earth with Corah, Dathan, and Abiram, we may hang our selues with Iudas, wee may haue our braines dashed out against the ground & be eaten vp of dogs with Iesabel, we may die in hardnes of heart with Pharaoh, we may despaire with Caine & Iudas, we may be stricken with sudden death with Annanias and Saphira his wife: we may be eaten of wormes with Herod: we may be smitten that we cannot heare Gods word with Fœlix: wee may voyd our guts at the stoole with Arrius: we may cry at our death ỹ we are damned with Latomus: wee may be left vnto our selues to mock, blaspheme, and renownce Christ with Iulian the Apostata, & we may suffer many more fearfull iudgements whereof the Lord hath great store, & tend to the confounding of them ỹ wil not be humbled vnder his hand. Contrariwise the true Christian is so far out of the reach of Gods iudgements, that they cannot hurt him. Christ is a couering and a

Deut. 34.

Esay 4.

cloud

cloud vnto thee against the heat & tempest of Gods iudgement, when a mans heart is sprinckled with the blood of this immaculate lambe, all the plagues of God passe ouer him. In the destruction of Ierusalem the righteous beare a marke in their forehead & are saued. Therefore let him that regards his owne safety become a Christian. Exo.12.22. Zach.9.8

Now because you see that there be many strong barres and stops out of heauen, & a very wide passage into hel: the best counsel therefore I can giue you, if it were for my life, is to be much exercised in the word of God, both in the hearing reading & meditation thereof: and also to purchase vnto your selues the sincere ministry of the Gospell, & to make conscience to liue vnder it, esteeming your selues happy if you haue it, though you want all other things: & vnhappy if you haue it not, though you haue all other things. For it is a peereless pearle, & an incomparable Iewell: for the purchasing whereof we are aduised by our Lord Iesus to sell all that wee haue rather then to goe without it. Againe our Sauiour Christ giueth the same counsell to the Church of Laodicea in these words. I counsell thee to buy of me gold tryed by the fire, that thou maist be ritch, and white rayment that thou Mat.13.44 Apo.3.18

maist

maist be clothed, and that thy filthy nakednesse doe not appeare: & anoynt thine eyes with eye-salue, that thou maist sée: where you see the word of God is compared to most pretious gold, whereby wee are made spiritually ritch: and to glittering attire, wherewith our naked soules are cloathed, and to an eye-salue, wherewith our spirituall blindnes is cured. Wée are aduertised also by Iesus Christ, whose counsell is euer the best, that wee should buy these thinges whatsoeuer they cost vs. The same counsel also giueth wise Solomon, saying buy the truth but sell it not. So thē we sée the counsell which hérein I giue thée is not mine owne, but the counsell of Iesus Christ himselfe, and Salomon the wise. Ego fidenter dico I speake boldly: and who can or who dare speake against their counsell.

pro. 23. 23.

Now as I haue aduised you to be much exercised in the hearing, reading & meditation of the word of God, which is indéed good, profitable & necessary: yet you must of necessity frequent preaching of the word, the sound preaching of the Gospell: which is the cheefest and most principall meanes which God hath ordained and santified and for the saning of mens soules: as it is plainly set down. When the world (by wisedome) knew not God, in the wisedome

1. Cor. 1. 21.

dome of God, it pleased God by the foolishnes of preaching to saue them that beleeue. For the word preached is the ordinary meanes to work faith, which indeed is confirmed by hearinng, reading, meditation in the word, prayer, &c. As it is written. How shall they call on him, on whom they haue not beléeued: and how shall they beleeue in him whom they haue not heard? & how shall they heare without a Preacher. Ro. 10. 14.

For that Niniuie repented at the preaching of Ionas. It was therefore the word of the Lord preached by the ministry of Nathan, that was the instrumentall cause of King Dauids hearty repentance, as Samuel recorded it, & he confesseth it in the 51. Psal. 2 Sam. 12

Héere then you sée, that the chiefest and most principall meanes which God hath ordained & sanctified for the sauing of soules, is the word of God preached, & faith is therby increased and wrought in the hearts of the hearers: As Saint Paul saith: Faith is wrought by the word of God preached. Rom. 10. 14.

Faith doth not onely heare the word, receiue the word, vnderstād the word, reioyce in the word for thus far many hipocrites haue gone in the profession of faith, as appeareth by the seede sowne in the stony ground, he heareth the word, & incontinently Ma. 13. 20 21.

ly with ioy receiueth it, yet hath he no roote in himſelfe, & dureth but for a ſeaſon, for as ſoone as tribulation or perſecution cõmeth, becauſe of the worde by & by hee is offended. But faith alſo openeth the moſt ſecret part of the hart, & therin hideth the worde of God as a moſt precious Iewell, in a treaſure houſe, for the good vſes which God hath appointed. And of this keeping of the worde in the ſecret of the hart. theſe places do teſtifie.

1 Pro 4. 20. My ſonne hearken vnto my words, incline thine eare vnto my ſayings: let them not depart from thine eyes, but keep them in the midſt of thine heart.

2 Pſal. 119. 11. *I* haue hid thy promiſes in mine heart that I might not ſin againſt thee.

3 Pſal. 51. Behold thou loueſt truth in the inward affections, therfore haſt thou taught

4 mee wiſedome in the ſecret of my heart.

Luke 2. 19. But Mary kept all theſe ſayings and pondered them in her heart. Againe, verſe 51. His mother kept all theſe ſayings in hir heart.

For if the worde of God be not wel wrapped in the heart, it ſhal be ſoone vncouered, diſcryed & deuoured of ſome aduerſary, or ſome euill weed will growe therewithall & choake it as appeareth in the euill hearers

Ma. 13. 22 who are compared to the ſeede which was ſowed

sowed among thornes: He heareth the Ier. 20. 9.
word, but the care of this world, & the de- 10.
ceiptfulnes of riches choake the word, & he
is made vnfrutefull.

But the immortal & euerlasting séed, which was sowed in the good grownd, was so déepely rooted in the heart of S. Ieremie, ỹ he cryed out against such euill hearers, saying, His word was in my heart as a burning fier shut vp in my bones: and I was weary with forbearing, & I could not stay, for I had heard the rayling of many, and feare on euery side. & Cap. 23. 9. Mine heart breaketh within me because of the Prophets, all my bones shake. I am like a drunken man & like a man whom wine hath ouercome; for the presence of the Lord, and for his holy words. ver 29. Is not my word like fier (saith psal 19. 7.
the Lord) & like a hammer that breaketh the heard stone?

Now dearly beloued, this doctrine which I teach you is not mine owne, it is the doctrine of Iesus Christ, which conuerteth the soule: which teacheth the word of God truely, & guideth the hearts of euery true Christian, the plaine mans pathway in at the strait gate, leading to euerlasting saluation.

Awake thou therefore that slæpest in the bed of sinne, & make thy flinty heart to bléed and shed riuers of teares betimes in bewailing

wailing of thy sinnes: & be heartily sorry for them, and stand vp from the dead & Christ shall giue thee light: open thine heart without any further delay to receiue Christ, and then he will come & bind the strong man Sathan, & cast him out, & dwell in thee himselfe. Then the gates of hel shal neuer preuaile against thée; then shalt thou enter wt Christ in at the straight gate and narrow way, which leadeth vnto eternall life, and there dwell with him for euer.

Open therefore vnto vs O Lord, the gates of righteousnes that we may goe into them and praise thy holy name. This is the gate of the Lord, the righteous shall enter into it and praise him for euermore.

psal. 118. 19. 20.

The God of peace, which brought again from the dead, the Lord Iesus, the great Shepheard of the sheepe, through the blood of the euerlasting couenant, make vs perfect in all good workes, cut of all lets and hinderances both within vs, & without vs: sanctifie vs throughout, amend all our imperfections, & kéepe vs blameleſſe vntill the day of his most glorious appearing, that we may enter with him into his heauenly kingdome: to whome with the Father and holy Spirit, one God in Trinity, & trinity in vnity, be all blessing & glory world without end. Soli Deo gloria.